

# Zion's Herald

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## Zion's Herald.

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### AFTER A WHILE.

BY LOTTIE LEIGH.

"After that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 PETER 5:10.

After the heated day  
Soft twilight calm;  
After its weariness,  
Night's soothing charm;  
After the storm-cloud,  
Sunshine again;  
After the discordance,  
Harmony's strain;  
After the bitterness,  
Marah must bring,  
Cometh the sweetness  
Of Elin's spring.  
After the heavy loss,  
Cometh the gain;  
Joy, peace and comfort  
After the pain.  
After the bondage,  
Songs of the free;  
After the failure,  
Glad victory;  
Over repentance  
Over the sin,  
Free, full forgiveness,  
Sweet peace within.  
After life's burdens  
Pressing so sore,  
Sweet "Alabama"—  
Rest evermore.  
After the struggle,  
The Father's smile;  
Welcome—Heaven's welcome—  
After a while.  
Fall River, Mass.

### POPULAR FALLACIES CONCERNING LABOR AND WEALTH.

BY REV. G. M. STEELE, D. D.

#### II.

THAT "THERE CAN BE NO INCREASE OF WEALTH TO ANY PORTION OF THE COMMUNITY WITHOUT A CORRESPONDING DIMINUTION TO ANOTHER PORTION."

The statement that there is a certain amount of wealth in the world at any given time, and that it is unequally divided among the inhabitants, and that what one possesses another does not possess, is very obviously true so far as it goes; but it is by no means identical with the proposition at the head of this paper. The former takes cognizance only of the wealth just now in existence; the latter seems to deny that there can be an increase of wealth, that is, that new wealth may be created, and that some one may acquire it without drawing upon the store of another. The real question then is, whether additional wealth apart from that already existing can be produced; and if so, whether one man can so produce it that he will neither diminish the wealth of another or hinder the latter from adding to his own present acquisition.

Suppose there are in a certain place twenty quarts of berries which have recently been picked. There are also four boys. If the berries be divided equally among these, each one will have five quarts. But if they be divided so that one has more than that amount, then some one or more of the others must have less. So, too, if there is only a limited quantity of unpicked berries in the field accessible to the four boys; if any one of the boys picked more than one-fourth of them, one or more of the others must have less. But suppose, again, that the supply of unpicked berries is so great that not only are there more than four boys to pick them, but more than all the boys in the community could gather; then, clearly enough, if one of these boys had the ability to pick twice or three times as many as any other, his putting forth that ability would be no injury to any one. The fact that at the end of the day he has twelve quarts, while one of his brothers has only six, would not imply that he had diminished the product of the other; but only that he has increased his own. His superior ability has given him more, but it has not given his brother less. The doctrine against which we contend would be true only in case that, after he had picked as many as or even less than his brother, he should continue by violence or by cunning to get possession of a portion of the whole of the latter's gettings.

If a man in a chair factory, working to the extent of his ability, sets up one hundred chairs in a given time, while another, working also to the extent of his ability, sets up only fifty, certainly the productive power of the former in no respect diminishes that of the latter; nor is the latter made poorer because the former is made richer.

These are very simple illustrations; but the principle which is involved is the same in the vastly greater and more complicated relations of industrial life and business everywhere. There is many a man who, by his superior skill in the management of an enterprise, is the occasion of three, five or ten fold more production than would be but for the power exerted by him. He makes a fortune, it may be, by means of this; but so far is he from making this fortune at the expense of others, he actually enables others to increase their product and their profit at the same time. Here, for instance, is a community in some section of the South or Southwest—a scattered population, sparsely occupying a considerable agricultural area. There are a few large plantations, but most of the people are poor. They do some small farming, and eke out a precarious living by hunting and fishing. The women, besides assisting the men on the farm, spin all the cotton and wool, and weave in hand-loom the cloth which goes to make up the garments for the whole family. For the most part they manage to keep themselves above actual want, but live along in a rude, scanty, and uncomfortable way. But there comes a time when a factory is erected in the midst of this region. It will employ, say, five hundred persons. Not only will these particular individuals thus employed produce and receive very much more than in their old way of living, but they will desire and can command more of the possible products of the neighborhood than before, and will thus call into requisition a large variety of previously latent productive power, in the activity of artisans and workmen of various grades, to supply these wants. These, also, who will now be securing more than before by their labor, will draw upon another circle still and call into activity their hitherto nearly dormant powers; and thus the whole community, far and wide, will be enriched not alone in the aggregate, but individually.

Now the men who established this factory did not do so with the design of benefiting the masses of the community. They may not have been philanthropic men at all. They probably were simply seeking to increase their own wealth. We may presume that they have done this. Possibly the increase to them is greater than to all the rest of the community. Still this increase is so far from being at the expense of others, that almost every other person in the community is also better off by this same means.

It is not for a moment to be doubted that there are many bad men, who do get rich at the expense of others, and whose increase of wealth implies the diminution of that of the others. There are, also, men who use their power for the oppression of their fellow-men, and the advantage which their wealth gives them to prevent others from having a fair chance. So there are thieves, and robbers, and murderers; but these facts do not constitute an argument against the benefits of civil society and organized governments. No more does the fact that some men get rich at the expense of others indicate that all increase of wealth and even the accumulation of great fortunes imply the impoverishment of any.

Every man who has either opened a new line of commerce, furnished the world with a new invention, enslaved some new force of nature, or devised any method by which labor will be more productive, has doubtless aimed at increasing his own wealth. In this many have succeeded, and many have also failed. But those who have succeeded have also made the whole community richer and no man poorer by this means.

### LETTER FROM LONDON.

BY REV. GIDEON DRAPER, D. D.

#### THE HOLLAND HOUSE.

The homes and haunts of London celebrities would fill volumes. Amid the rapid transformations in this age of progress, the demolition of storied

structures redolent of bygone ages, the opening of new avenues—notably the latest, bearing the thrice-honored name of Shaftesbury, which cuts through and cuts away the famous Seven Dials—it is cause for gratulation that there still remain centres of world-interest. Letters, politics, our most holy religion, all that touches men for the life that now is and for that which is to come, have here in this metropolitan city a very thesaurus of riches. Among the foremost is "Holland House." What student of literature is not familiar with this saloon of Europe, a capital and a parliament in the realm of letters. The graphic epistles of N. P. Willis in description of its glory will not be forgotten by the American reader. What recollections are awakened in beholding the venerable mansion? The very air seems peopled with the multitudes and generations that have here come and gone, of every clime and of many tongues. Amid the teeming West End of London-town, in the vicinity of fashionable Hyde Park, this monument of the past lifts its voice above the din of crowded, thundering streets. It is situated in a park of its own of nearly a hundred acres. Avenues of gigantic, ancient trees lead to the stately dwelling, far removed on an elevated summit. The extensive grounds are adorned with endless varieties of flowers, shrubs, and weird, fantastic representatives of former generations, with marred branches and broken trunks—in their autumnal, leafless state eloquent of the departed glory of the brilliant House. Two public drinking-fountains adorn the front. On one is the inscription:

"Nephus of Fox and Friend of Grey,  
Be this my deed of fame,  
That those who knew me best may say,  
He tarried neither name."

A sitting statue of this celebrated Lord Holland is in close proximity. This palatial estate has an ancient history. A family in possession in the 15th century had its pedigree traced back by a learned historian to Noah!

Holland House owes its name to the first Earl of Holland, in 1624, who was beheaded for his loyalty. In his time it was a celebrated social centre. 'It was here Addison died in 1719. William Penn was once its occupant; also the painter Van Dyck. But the chief glory of Holland House was during the first half of the present century. The names of its distinguished habitués are legion. The circle was cosmopolitan. A partial list will by no means exhaust the subject. Macaulay painted a brilliant picture of its society, of which he formed no ignoble part. Sheridan, the wit and genius; Sir Philip Francis, supposed author of "Junius"; Doctor Parr, of unequalled age in modern times; Byron, who sings:—  
"Blest be the banquet spread at Holland House,  
Where Scotchmen feed and critics may carouse;  
Long, long beneath that hospitable roof,  
Shall grub-street dine, while duns are kept aloof;"

Lord Jeffrey, Payne Knight, the four great lord chancellors—Thurlow, Eldon, Brougham, Lyndhurst—Sir Humphrey Davy, Charles James Fox, Grattan, Curran, Sir Samuel Romilly (great reformer of English jurisprudence), James Monroe and Washington Irving from the United States, the two Humboldts, Talleyrand, Metternich, Canova the sculptor, Tom Moore, Madame de Stael, Samuel Rogers, Sydney Smith, Mackintosh, and a countless host beside, met on perfect equality in this social republic. All shades of opinion were tolerated. It was the organ of no party or clique, but a pau-council of world celebrities in perpetual session. It made and unmade authors, elevating and deposing at its pleasure. It was an imperium in imperio, and he who safely ran its gauntlet, was thereafter a child of fortune. Lady Holland was the presiding genius, of peerless tact and wisdom.

The great and the noble have vanished to the narrow house prepared for all the children of earth. How vain is man's ambition, is written on the walls of the Holland House of to-day. This babel of tongues and of nations is silent. Sic transit gloria mundi.

Lady Holland, the present proprietor of Holland House, is an invalid. Its social pre-eminence is not continued. From time to time, however, assemblies are held. These are of a distinguished character, graced by royalty.

### CHRISTMAS DAYS.

Christmas week was marked by ice and frost. There has been the usual adventurous skating, and the usual frequent immersions. The Royal Humane Society most amusingly, with boats, ropes, ladders, etc., seek to prevent fatal disaster. The thin snow has passed away from laurel and holly, ivy and yew, and the unrivalled English verdure reappears. It is holiday season throughout the metropolis and empire, always excepting Ireland. Your correspondent received the doubly welcome invitation to pass the Christmas days in a charming English home. Although within the borders of the town, it has its acres of highly adorned grounds, and its venerable trees of former centuries. The festive days were varied and intensified by the marriage of the youngest daughter. A Scotch clergyman pluckily invaded England and bore away the prize. There have been many forays over the "border," but none more happily successful than this. The wedding presents were countless and costly. The preceding dinner to the bridegroom and his friends, and the wedding breakfast in a house apart reserved for certain guests, were of the most elaborate character. Toasts and speeches enlivened the afternoon of the dark and shortest winter's day. And now the bride is on her way to become mistress of a Scotch manse. This is the beginning of life and of a glowing future. Such is the world—a variegated mosaic of retrospect and anticipation. Permeating all, may there be for the readers of the HERALD of 1887 bright cheer, and the golden hope of immortal youth!

### PERSONAL APPEAL.

BY REV. JAMES PORTER, D. D.

Among the various means of leading sinners to Christ there is no one more potent or neglected than serious personal appeal. For its influence we only need to consult the experience of Christians to learn that it was the means that proved effectual in many of the most difficult cases. The right kind of preaching is often impressive and awakens to serious reflection, but not sufficiently so to produce voluntary confession and consecration to God; it needs to be supplemented by the personal appeal of some suitable party, to render it successful.

This is a point where Christian effort is more needed than in some other departments of service; and, where a church is in a suitable state of heart, it is sometimes profitable to close revival meetings fifteen minutes before the usual time, to give members an opportunity to converse with the people individually. If the church is not deeply concerned for their salvation, the less of such opportunities they have the better, as they will be more likely to trifle than to persuade them to come to Christ. The writer had deeper conviction at the age of fourteen than he ever had, and waited among the ministers and professors hoping to be spoken to on the subject; but not a word was said, and he concluded that the danger of his being lost was not as great as was assumed. Five years afterward, under a much lighter impression, he did the same thing; and at length a pious woman (God bless her!) spoke to him, and it did him good and settled his purpose to seek the Lord.

There is too much unbelief as to the effect of right preaching on common sinners. They do feel, and are half-persuaded to yield, but lack this personal backing to give them courage and strength to do so. And often, where an effort is made, it is not sufficiently serious, does not show heart anxiety and alarm, and passes off rather as a joke; but when done with profound feeling, manifested in tears and cross-bearing, it can hardly fail of more or less success.

But I did not commence this article to descend upon ordinary opportunities and measures, but with special reference to men who seem to escape all personal appeal. We have men of means and intelligence among us, who attend public worship occasionally or regularly and help to support it, but who stand aloof from vital religion and question its divine reality and possibly the truth of the Bible. We preach to them and try to do them good in a general way, but rather regard them as out of our reach so far as their conversion to God is concerned, and seek to save others who seem more impressible.

Now, here are two or three mistakes. The first is, that these men have not the common convictions and solicitude about their souls which belong to others. Then, perhaps, that they are unapproachable on the subject without giving offence. So we do not pray or feel for them as we ought, and seldom approach them personally in private conversation as we should do. They are probably the most neglected people in the community; and not at-

tending revival meetings, our main chance of reaching them is by personal appeal. We tested this when in the pastorate on several men of this grade. After fully studying their peculiarities and getting inspired with courage for the effort, we invited them to a private interview and listened to all their notions, which showed them to be sinners of the ordinary type. We explained some things, conceded the reasonableness of their difficulties, told them what we wanted them to do and why, and they soon did it and were evidently born again, and became new creatures. This gave a powerful impetus to the work of God. We appealed to two of them on the ground of their responsibility for the well-being of their workmen. "How can I bring your workmen to God?" I asked, "while you stand aloof?" It was an awful cross to speak to them, but God helped me, and He will help all who try to do good.

And it is often well to approach these men and solicit their help before we commence with others. Most of them believe in religion and hope to have it before they die, but are averse to excitement. Well, let them lead the way in the cool beginning of effort, and say to their subordinates, Follow me as I follow Christ. Nothing will start a revival so quickly as to have certain worldly people of influence put themselves in the attitude of seekers; and nothing will carry it forward more successfully than the earnest co-operation of such people after they are converted. Most preachers have talent enough lying idle around them in the church and out, to create and maintain a great work of God without going abroad for help. If they cannot develop it by ordinary means, they may by personal appeal. This is as appropriate in moving heartless professors as for acknowledged sinners. The main thing, first of all, is to get the burden on our own souls, so that we cannot rest without winning sinners to Christ. With this under our present favorable conditions of general belief in Christianity, and freedom of religious practice, we ought to sweep the country. Formerly we were denounced by other denominations, and persecuted by the world with their approval, so that we could hardly hold a meeting without being insulted and disturbed, and yet we had many converted. Now, everything is favorable. Let us adopt all reasonable means, however trying they may be, and expect that God will work mightily.

Begin just where you are with such hearers as you can command, and not wait one minute for more. The conversion of one sinner will "hide a multitude of sins." But be sure of the work, that it is of God. Don't speak peace to the seeker's soul until God does. It is a genuine work that is needed, involving the pardon of all sin and the renewing of the Holy Spirit, so that there shall be no doubt about it. A mere demonstration is as free as a mere "hope." God wants sinners to "see all things clearly;" and they will, if they fully submit to the terms, whatever it may cost. Then, being justified, they will have peace with God, and rejoice in the hope of eternal life. It is dangerous to stop short of this, on a general belief. Wait for the scales to be removed from their eyes, and old things done away; then they will know the truth by experience, and will be convincing witnesses to the divine reality of religion in its saving power. One such convert is worth many who only accept the doctrine, and desire to be on the Lord's side.

### A GANGES MELA.

BY REV. E. W. PARKER.

This is a religious gathering on the banks of the river Ganges. The people come to bathe in the sacred river, to see their friends, and to buy certain necessities that are not sold in their own village. Hence merchants of all kinds are here to sell. The horse and cattle merchants, all kinds of carriage merchants, cloth merchants, grain merchants, and sweetmeats and toy merchants are all here. In fact, there is nothing that Hindus wear, eat or use that cannot be secured at this fair. Hence the religious is mixed with the worldly—very much after the manner of the religion of some peoples who do not live in a heathen land.

These merchants' shops are all arranged on streets running through the grounds, so that no less than four miles of these streets were occupied by persons with shops. Along by the banks of the river and between these streets the people took up their temporary abodes. A family came with a cart, and selected a place around this cart just large enough for all to lie down and for a cooking place about four feet square beside. Then, with the aid of the cart, a cloth was spread so as to form a bit of awning as protection from the sun by day and from the dew at night. Thus the thousands came in from every direction, in carts, on ponies, on camels, on elephants, and on foot, until a city of 80,000 people grew up, with regular streets, well-organized police, post-office, shops of all kinds, magistrates' office, and religious teachers, and all sorts of side-shows in abundance. For six days this city grew, and reached its climax the evening before the full of the moon. Then, as soon as the moon was full, the last bath was taken by many, and the city began to decay, so that

after two days more nothing remained but the bare sand.

We were at this mela, in connection with Bro. Need and some twenty native preachers, teachers or exhorters, all of whom came to work. Our service tent was pitched on a broad but quiet street, so that we could hold our gatherings without disturbing others, or being ourselves disturbed. A pulpit was elevated and a stand for singers, and people as they passed, seeing a speaker or hearing singing, came in to listen, and thus hour after hour the work went on. On the last day we divided our forces and had preaching in three different places, large crowds listening at each place. Each evening we had a service with the magic lantern and pictures illustrating the life of Jesus. At this service we had large congregations, and the people sat down and listened quietly to the entire sermon of about one and a half hours. At our last service of this kind we had no less than 2,000 people, and all left as our friends. The people have come to expect the missionaries and their assistants as much as they expect their own priests, and the friendliness of the Hindus in this mela was something very remarkable. Not once did they disturb us, but everywhere listened attentively.

We had, however, a new phase of the mela this year. All have heard of the "advanced thinkers" in India—followers of one Dayanand Saraswati. They profess to denounce caste and all idolatry, though they do not renounce anything. They profess great respect for the Christian faith, though they are secretly its greatest enemies. These people came to the mela in force, professing to preach their new faith, but really to preach against Christianity. Like all "advanced thought" of the age, the chief idea is to oppose Christianity. Hence, wherever we went to preach they gathered a crowd near us and preached against us. This, of course, advertised us and increased our attendance. The Hindus soon took our side against them, saying, "The Jesus people teach one holy incarnation, but these 'Christians'—applying to them one name for Christians—'denounce everything.' One evening, after our long picture service, we had about 1,000 people listening quietly. As soon as we closed, one of our opponents commenced in a most friendly tone to praise us, but after speaking a few sentences, began to misrepresent our teachings, saying we taught three Gods, etc. We interrupted him and told him that he was in error, but that we would discuss the point with him with books and present proofs, but not in a crowd. He at once said we had no proofs, and turned to the people who had risen to leave and urged them to sit down again. While he was seating our audience again, our native brethren gathered together and in a good full chorus sang a "song of Zion." As soon as their song ended, we asked the "pundit" to kindly withdraw; as he had said no word against any one's religion, there was no reason why he should press himself into our audience to speak. He could not, however, afford to lose an opportunity of speaking to such a crowd, and hence began again, but his voice was lost in the chorus of song which the brethren continued for his comfort, until he withdrew to abuse us at a distance. The next morning we were all on the ground early, but our "advanced thinkers" could get no hearing whatever; and they learned too late that it is not popular to abuse missionaries among Hindus in these days.

These new lights have Ingersoll's self-contradictions of the Bible translated into Hindi; and have enough of his blasphemous statements, so that they can blaspheme according to the latest style. Jesus the Christ, indeed, is the great objective point of all religious discussion; and on this line, "Is Jesus Christ a Divine Saviour?" the battle is to be fought out all round the world. The Hindus accept the thought of a divine incarnation very readily, and listen to the account of the life, miracles, death, resurrection and ascension of Jesus with intense interest. At the closing of our last service the great crowd dispersed quietly and thoughtfully, many assuring us of their friendship and interest. We then mounted our ponies and rode away from this moving city, thankful that we had enjoyed such an opportunity of preaching Jesus to so many hundreds. Pray for India's redemption!

### ENCOURAGING FIGURES.

BY BISHOP WARREN.

Very earnest efforts are being made in many places to bring up certain districts in the grade of benevolence, as calculated by Dr. Young and published in the *Manual* for 1886. This does not necessarily imply getting more money from the people, but it signifies a fidelity to the requirements of the Discipline, and a taking of the collections asked by the General Conference.

The tables to be published in next April's *Manual* show such a marked advance as to make it worth while to anticipate their publication, as an incentive and encouragement to the people in the current year. In the table below, the first column of figures gives the rank of the district named, among the 429 districts of the whole church, in the matter of benevolent collections asked by the General Conference for the year ending April, 1886. The next, the rank in 1885. The third, the rank in pastoral support for 1886. The next gives the per cent. of General Conference collections not taken in the year ending April,

1886; and the last, the per cent. not taken in 1885.

Dist.	Conf.	Rank 1886.	Rank 1885.	Pastoral Support.	Per cent. not taken in 1886.	Per cent. not taken in 1885.
Boston	N. E.	141	119	13	30	31
N. Boston	"	86	105	15	21	18
Lynn	"	159	145	17	21	25
Springfield	"	2	250	205	22	25
Concord	N. H.	231	238	267	38	41
Dover	"	167	231	182	27	28
Claremont	"	299	321	298	47	50
Portland	Me.	217	247	155	29	27
Lewiston	"	255	306	255	29	45
Augusta	"	319	302	269	44	42
Bangor	E. Me.	325	314	281	44	44
Bucksport	"	255	337	273	29	46
Rockland	"	350	280	292	21	27

The advance of the Bucksport, Portland, Claremont and Dover districts (due in some degree to more correct statistics—a real advance in itself) is well worthy of notice.

Great encouragement is found in the fact that while some districts declined in rank a total of 55 places (not absolutely, but as compared with the rising districts of the whole church), the other districts advanced 274 places. And while in 1885, 38 per cent. of the collections asked were not taken, in 1886 only 35 per cent. were omitted. It is easy to prophesy that the results of the present year will give a still more encouraging advance.

Profound gratitude is due to Almighty God for the increase of the membership of the Methodist Episcopal Church the past year. The totals show an increase of 22,255 probationers and 77,476 full members; total increase, 99,731. Our entire membership at the close of the fall Conference is 1,990,639. Without doubt, the growth of the church since that time has carried our membership beyond the two-million line. Glory be to God! To those who remember that the largest promise in God's Word is conditioned on bringing the tithes into the storehouse, there can be no doubt that fidelity in collections is related to this glorious prosperity.

### Our Exchanges.

BY SITO.

And I lie Them Beside.—Iconoclasts have occasionally done good service in their day, but all who use a hammer to a church need to be watched.—*Methodist Recorder*.

This "All" Does not Include the Biggest Denomination.—An esteemed correspondent condemns the practice of "candidating" among the clergy. His words should be pondered. It is a growing evil among all religious bodies, and is fruitful of mischief. The ministry is dishonored and the church injured.—*Church Press*.

We Waive the Right.—Our Methodist brethren and the Moravians have a right to complain of us just as much now, as if by calling ourselves "the Protestant Episcopal Church" we denied that they are Episcopalians and Protestants also.—*Churchman*.

Ask Us Something Easy.—How long, now, shall we go on talking "unity," and asking other Christians to very kindly become "Protestant-Episcopalians-of-the-United-States-of-America?"—*Church Press*.

The Other Side of the World Growing.—Melbourne, in its rapid growth, is one of the most remarkable cities of the age. Half a century ago it was a small village. Now it is the largest city south of the equator, and ranks as the ninth city in Her Majesty's dominions. George Augustus Sala, who from personal observation can write with authority about many of the cities of the world, has well called our capital city, "Marvelous Melbourne." Its growth during the past ten years has far exceeded its progress during the entire of the gold fever, when from all parts of the world persons were attracted to Victoria.—*Melbourne Methodist*.

But How We Grow Here.—The annual report of the Postmaster General is full of significant facts. United States has railroads that equal in length all those of the rest of the world combined. We have four times as many postal routes, three times as many post-offices, as any other nation.—*Colorado Advocate*.

By All Means Keep Them.—It seems almost a pity that the twelve men selected as a jury to try ex-Alderman McQuade cannot be retained after this trial is over for further use in like cases. When twelve men have really been discovered who come up to the requirements of the law as interpreted by the opposing counsel in these cases, they ought to be carefully pointed out somewhere for permanent use. Such men are too valuable to be lost.—*N. Y. Observer*.

Splendid Christian Generosity.—Our friend, Judge H. C. Van Vorst, perceiving the struggle of the African Methodist Episcopal church of Nyack to build a church, quickly went to his friends and collected between three and four thousand dollars for it. The church is built and paid for, and but a small balance is due on the parsonage. His pastor, Dr. John Hall, preached the sermon at the opening service, and the colored Methodists of Nyack are delighted with this white Presbyterian brethren.—*N. Y. Evangelist*.

A Superb Answer.—Early in the course of the mission in Turkey, a controversy arose between Dr. Schaffner and the Russian Ambassador, in which the latter said that his master the Emperor would never consent to the establishment of Protestantism in the Turkish Empire, "to which the defiant reply was made that 'The kingdom of Christ, my Master, will never make the Emperor of all the Russias where it may set its foot.'"—*N. Y. Observer*.

This Hope Maketh not Ashamed.—The "Theology of the Twentieth Century" is beginning to be a subject of discussion. We hope it will be the theology of the first century precisely, and thus be, to use the current phrases of the nineteenth century, "Pauline," "Petrine" and "Johannine" all harmoniously adjusted, and presented in true and just proportion, nothing lost out of it of that divine truth which has been heard from the beginning, and we believe will be heard to the end.—*Presbyterian*.



man of Dettley  
parted and he of the young  
Russian traveler, Nicholas Prejvalski.  
In the "Popular Miscellany"  
very full and explicit directions for  
the stuffing of birds. The whole number  
is replete with valuable information.

"That very attractive," "The  
Pigeon Treaty of Grandvieu," in  
January *Wade Aveku*, carries its readers  
back to the French Revolution, when  
the peasants slaughtered the ravaging  
flocks of pigeons, and only a few of the  
"pigeon-lovers" are now to be found.  
Christmas still tarries in this number,  
the form of a "Christmas Game," a four-  
part story of Sarah One Jovett, and  
On Christmas Eve, "a full-page picture  
by Edmund H. Garrett. There is a  
"Wish You a Happy New Year" pic-  
ture, which suggests the most feasible  
things possible for the coming year.  
"The Old Gable" is the Longfellow  
house in Portland. There are fine illu-  
strations of the house, "the flue," "the  
drawing room, the desk on the stairs,"  
"the rainy day," "the fire," and others.  
Everything is in this paper, and the  
illustrations is full of interest. "Finger  
Flingers" has greater regard for rhyme  
than grammar. There are, for the

(Continued on Page 7.)























## The Week.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, January 25.

One of the three new comets now in the sky, observed at Harvard Observatory. A series of meetings has been in progress for some time, that have resulted in a number of conversions. This church will easily reach the million line.

A Chautauqua Assembly is to be held at the Wiers next summer. Rev. J. M. Williams, of Manchester, is at the head.

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Bros. Cilley, of Henniker, Baxter, of Antrim, and Tisdale of Deering. The meetings were very profitable, increasing in interest to the close. The pastor confidently believes that a revival will follow.

The missionary indications at Rochester are that they will go beyond the "million-by-collections-only" line. A gracious revival influence prevails at Nashua. The Daily Telegraph says of the service recently:—

"The Main St. M. E. Church actually overflowed on Sunday evening with people who were desirous of sittings in the congregation. Rev. J. H. Haines, pastor of the church, conducted the meeting, and the singing was by a choir of more than fifty voices, led by the Mason brothers, who also sang several solos. About twenty persons went forward for prayers, and the meetings took on an unusual degree of earnestness and solemnity."

If the third year of a pastorate is the best, why might not a fourth and fifth be still better? It is often found that the seed-sowing of two years brings its fruit when the third comes. Rev. L. R. Danforth finds this to be true in his case. The work at Groveton and Stratford Hollow has been very prosperous under his pastoral care; souls have been converted and added to the church constantly. The week of prayer was observed, with Bros. Folger, and Jackson assisting, and several sought the Lord. Interesting Christmas services were held at both places. The trees were well laden. The pastor and his family were well remembered. They received over \$30 in cash, besides many useful articles. A few days since, one of the merchants called Bro. D. to his store, and said that a few of the outsiders desired to make him a New Year's present, and presented him with \$34, together with a list of the names of the contributors. It is not to be wondered at that the pastor feels warmly attached to the people.

Preachers and people would do well if they could visit Boston during the services of Rev. Sam Jones. They would be well repaid.

**VERMONT.** The work at Topsham affords many hopeful indications. Bro. H. F. Reynolds has been laboring with great diligence, and his efforts are meeting with deserved success.

At Corinth, there is decided improvement. Bro. L. E. Taylor is earnestly following up the good work developed under the labors of the Boston brethren, and permanent good seems to have come to many hearts.

Chelsea seems to have been revolutionized in some respects. The outlook is the most hopeful for several years. Bro. J. E. Knapp will be able to turn over the charge to his successor in much better condition than he found it.

A holiness convention is to be held at Underhill, under the direction of Bros. Gill and Brengle of Boston. Bro. A. B. Riggs is having a good work continuously.

Chaplain McCabe's visit to the Springfield District was an inspiration as usual. At Woodstock \$80 were necessary to meet the apportionment for a "Million for Missions by Collections Only"; and in a few minutes over \$100 were pledged.

The meeting at Bellows Falls was very enthusiastic, and over \$100 were pledged for the cause.

Dr. J. C. W. Cox, the Western general agent of the S. S. Union and Tract Society, gives a week to us in his special work, in February. Three of the districts have arranged their preachers' meetings so as to have Dr. Cox present. He will give an afternoon to normal work, and in the evening will deliver an address on some phase of the work of the societies he represents.

Bro. J. O. Sherburn, presiding elder of the Montpelier District, is devoting his entire time to special work, helping the pastors as far as he can; and he expects to continue this extra work far into the fourth quarter. He was at Rochester last week, where he manifested a desire to seek the Lord. Bro. J. S. Tupper, the pastor at Rochester, has been encouraged in his work by large and interested audiences; and now more practical results appear.

Bro. J. O. Sherburn spent Saturday and Sunday recently at Randolph and West Randolph, where his services are always appreciated. Two young men of much promise of usefulness to the church have recently manifested a desire to seek and serve the Lord—one of them coming to the Lord's table last Sunday, it being the first public confession of his purpose to be a Christian.

An unusual work of grace is blessing the labors of Bro. J. Morse at West Burke, who has been assisted by Bro. McGann, the young man who has joined us from the Salvation Army. Already eighty or more have sought the Lord, and fifty have been taken on probation. Bro. C. W. Morse, of Glover, spent last

clusively to the ordinances. One was baptized, two received by letter, and a large number of communicants participated in the sacrament of the Lord's Supper.

Bro. House is seeing good results from his labors at Salem Depot. A series of meetings has been in progress for some time, that have resulted in a number of conversions. This church will easily reach the million line.

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week with his father, assisting in the work.

Bro. J. E. Farrow, of Holland and Morgan, has had some helpers from Canada, known as the Savage Band, who have done a good work. They take their name from Rev. David Savage, of Toronto, who seems to have special facility in training men for evangelistic work.

Bro. A. Scribner, of Newport, has been holding special meetings at Newport Centre in connection with the Free Baptists of that place, who are enjoying the pastoral services of Bro. L. L. Sowles, who was for a year a local preacher among us.

At St. Albans, Bro. W. J. Johnson has been assisted in extra meetings by several brethren in that vicinity, including Dr. Homer Eaton, of Burlington, who preached one evening in connection with a trip to Franklin, where he delivered one of the lectures of the course. The meetings at St. Albans are still in progress. We have no definite information in regard to results.

Bro. A. W. Ford, of Georgia, cannot be accused of not trying to do his share of work. Since the last of September he has preached on his own charge twenty-four times, and assisted at eighteen services away from home; he has attended thirty-two prayer-meetings, besides two funerals and two weddings; and he has made eighty-one pastoral visits. During the time he has baptized forty-seven persons and taken them on probation.

Bro. I. McAnn, of Brattleboro, delivered an address before the G. A. R. Post at Putney last week, in which he recalled many incidents of the wars of the revolution and of the rebellion, showing what different results might have followed from slightly changed circumstances, and how good came out of our cause out of what then seemed disaster. The wife of our pastor at Putney, Bro. J. A. Steele, felt the other day and received injuries that it is feared may prove to be serious; but we shall hope for the best.

At Highgate a quite hopeful work is developing. Bro. W. N. Roberts is being assisted in special services by Presiding Elder Culver and pastors near him, including Bros. L. O. Sherburn, of Swanton, and E. Snow, of Franklin.

Bro. W. S. Jenne, of Albany, delivered an address before the Good Templars at Irasburg a week ago.

The parishioners of Bro. J. H. Wallace at Troy made him a donation visit a few evenings ago that brought him over \$50. The visit was in the vestry of the Congregational Church, which was kindly opened for the occasion.

Ever since the dedication of the new church at South Franklin, Bro. M. P. Bell has been holding extra meetings with most blessed results. A large number of young men have given their hearts to God.

The wedding bells rang merrily at the Methodist parsonage at Lyndon on Tuesday evening, Jan. 11, when Miss Mattie Jackson Roberts was married to J. J. LeTourneau, esq., of Jamestown, Dakota; Bro. F. H. Roberts performing the service. Congratulations!

Bro. T. P. Frost, of Montpelier, delivered a temperance lecture at Bradford last month, his subject being, "Two Young Men."

Bro. Geo. E. Gaffield, the postmaster at Bradford for the past nine years, died suddenly of heart disease a week ago. He was a very popular officer, and his sudden death will be greatly deplored by a large number of friends. He leaves a wife and two children. May wonderful grace abound to them!

A son of Bro. F. D. Handy, of Williamsville, was severely hurt while coasting last week.

Bro. Geo. E. Smith, of Waterbury, held quarterly meetings at both Waterbury Centre and Stowe on successive Sundays in exchange with the pastors, who are not elders.

A unique Christmas gift was presented to Bro. M. H. Ryan at Granville. A small evergreen tree was hung full with silver coin and given to the pastor. When the fruit was plucked and counted, it was found to be worth nearly \$40.

**RHODE ISLAND.** The First Methodist Church, Pawtucket, has greatly improved the appearance of its vestries, making them much more attractive. Their pastor, Rev. A. W. Kingsley, believes in material as well as spiritual improvement. The Sunday-school met for the first time in the newly-fitted rooms, Sunday, Jan. 2. The school presented by the pastor to the superintendent, A. J. Nickerson, a nicely bound volume of Dore's Bible Gallery illustrated. Bro. N. responded in an apt speech, receiving the gift as a token of harmony in their Sunday-school efforts.

Two persons were received into full connection in the Harris Avenue Methodist Church, Providence, Sunday, Jan. 9.

"Hope Valley, supplied by Stanton Austin," was the record in the Conference Minutes for some twenty years. Bro. Austin moving away, the church has been closed for several months. By request of Presiding Elder Jordan, Rev. O. W. Scott will renew the services there, Sunday, Jan. 23, with the hope that hereafter there will be preaching every Sunday.

Rev. J. C. Price, president of Zion Wesley College, delivered an exceedingly interesting and eloquent address on "Temperance among the Freedmen," in Music Hall, Providence, Monday evening, Jan. 17. The meeting was under the auspices of the National Temperance Society, the president, J. N. Stearns, preceding Mr. Price with a stirring address full of information respecting the work of the Society.

The Sunday-school of the Harris Avenue Methodist Church, Providence, is in a very flourishing condition. Five years ago it numbered 98. In January,

1885, the membership had become 267. The present number is 447.

Every one knows that cocoa is an excellent tonic. Taken in the morning, at breakfast, it has no equal for nutrition and strengthening qualities; but it can be taken with advantage at any time. It is especially recommended for nursing mothers, to whom its benefits are invaluable. Unfortunately cocoa is sometimes mixed with starch, arrowroot or sugar, and thus loses a great part of its special properties; hence, great care should be taken to procure the best in the market. Baker's Breakfast Cocoa and Chocolate preparations have long been the standard of excellence, and are guaranteed absolutely pure.

At George P. Rowell & Co's Newspaper Advertising Bureau, 10 Spruce Street, New York, is the most complete file of newspapers in the world. Every newspaper has a pigeon-hole, with its name upon it—there are twelve thousand of these pigeon-holes. Advertisers find the system and attention of this company very satisfactory.

The Connecticut General Life Insurance Company in presenting its 22nd Annual Statement, shows a condition which must be most gratifying to its policy-holders, and still further entrench itself in public confidence. With assets of the best character, and most ample for the protection of its policy-holders, as recently certified to by the Insurance Commissioner of the State, who commends both the "financial condition and prudent management of the Company," as do also the leading journals of Hartford.

Its officers are men who have had practical experience in all departments of the business; the President having been a local and general agent, also Secretary, Vice-President, and President, during a period of more than twenty years.

With such a statement, and with a liberal policy, it would seem to offer those desiring insurance all that can be asked.

Every lady who owns one pronounces Ufford's Model Dress Forms and Extension Draping Skirt Forms invaluable. Every lady who doesn't own one should send to 43 West Street for descriptive circular.

Amherst, Mass., Jan. 14, 1887. I could give you testimonials little short of miraculous in regard to cures performed by Pike's Centennial Salt Rheum Salve.

REV. H. A. JONES. To J. J. Pike & Co., Chelsea, Mass.

Traveling men should investigate the advantages offered by the Grand Union Hotel, New York, as a stopping place for the commercial traveler. It is strictly first-class in every particular, and is conducted at prices that cannot but command the attention of travelers, who wish to live well and at the same time save their houses as much as possible in the way of expenses. —Merchant Traveler.

No subject is of greater importance to the entire community than the food it consumes. Bread is the "staff of life," but it ought to be perfect bread which cannot be made by the impoverished soil of commerce. The well known Arlington wheat meal contains all the nutritious qualities of the best grown entire wheat.

**Church Register.** HERALD CALENDAR.

Augusta District Min. Assn., at Winthrop, Feb. 7-9  
Atletboro, Mass., at Winthrop, Feb. 7-9  
Rockland Dist. Min. Assn., at Wiscasset, Feb. 7-9  
Bangor Dist. Min. Assn., at Orono, Feb. 7-9  
White Mountain Min. Assn., at N. H. Vt., Feb. 8-9  
Dover Dist. Min. Assn., at Gardiner, Feb. 8-9  
Church, Lawrence, Mass., Feb. 28-March 1  
SPRING CONFERENCES—1887.

CONFERENCE. PLACE. TIME. BISHOP  
N. Y. East, Mt. Vernon, N. Y., April 7, Harris  
New York, Kingston, N. Y., 7, Fowler  
East German, Boston, Mass., 14, Foster  
North N. Y., Little Falls, N. Y., 14, Foss  
New England, Leominster, Mass., 14, Walden  
Vt., Saratoga, N. Y., 21, Harris  
Vermont, St. Johnsbury, Vt., 21, Walden  
New Eng. So., Fall River, Mass., 21, Fowler  
New Hampshire, Nashua, N. H., 21, Harris  
Maine, Waterville, Me., 28, Walden  
East Maine, Bangor, Me., May 5, Walden

QUARTERLY MEETINGS.  
CLAREMONT DISTRICT—FOURTH QUARTER.  
JAN.  
Bristol, 1, 2; Keene, 15, 16, a m;  
Westbury, 15, 16, p m;  
Brookline, 4; Antrim, 17;  
Nashua, 8, 9, a m;  
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